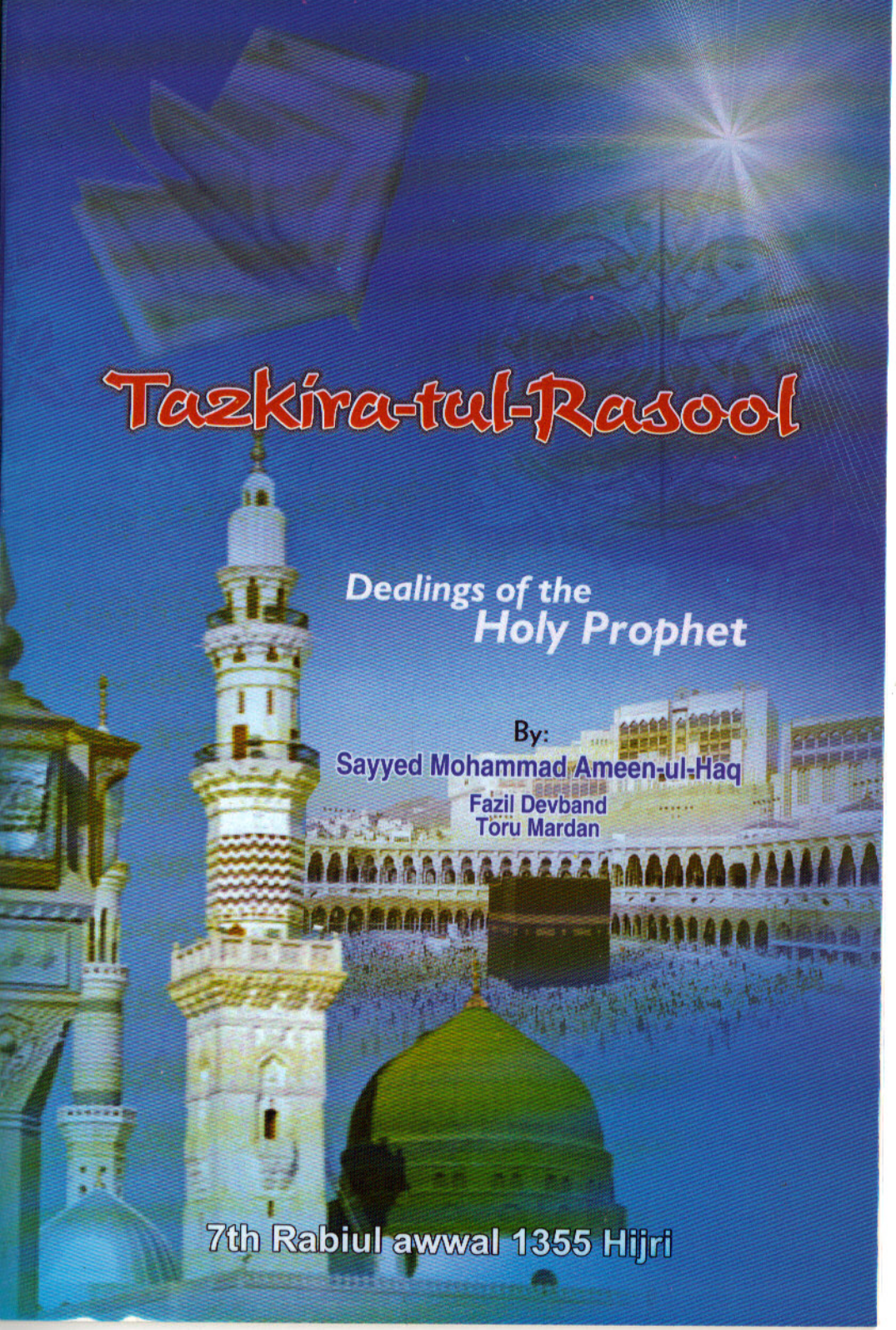
Tazkira-tul-Rasool
Dealings of the
Holy Prophet
By:
Sayyed Mohammad Ameen-ul-Haq
Fazil Devband
Toru Mardan
7th Rabiul awwal 1355 Hijri

TAZKIRA_TUL_RASOOL

DEALINGS OF THE HOLY PROPHET

Khogyani Library
skhogyani@gmail.com 909-861-6200

By:
Syed Muhammad Amin ul Haq

Translated into English:
Syed Sami ul Haq

Gift from Zakir Jan Gelani
Jun-2013

Title
Tazkira-tul-Rasool

Author
Syed Muhammad Amin-ul-Haq

Translation
Syed Sami-ul-Haq

Year of Publication
2006

Published by
Dr. Syed Minhaj-ul-Haq

Composing
Peshawar Art Press

PREFACE

History is replete with the examples of great people who have been role models for the posterity. Their lives, endeavors and achievements are a source of great fascination for the humankind. Nonetheless, most of them may be said to have covered a single or few dimensions in vast array of humanism and life. However, the presence of one person in the elite group individuals is so dominating that the rest are turned into mere ordinary mortals in the shadows of his towering personality. Such is the person of Mohammad the prophet (peace be upon him).

A cursory look at the life and achievements of Mohammad (peace be upon him) would reveal the fact it had been the most comprehensive and the most exemplary for the mankind. If you wish to refer to the life and times of a ruler, his model as the king of Arab is there to follow. Another role of his is of a poor exile in the streets of Taif enduring the pain of stones hurled at his body without a visible discomfort. The youth may imagine of a shepherd doing his duties with dedication. Then we can see the same individual as a skillful and honest merchant from Makkah. A caring husband, a loving father, a leading statesman, administrator, lawgiver and tourch-bearer of peace and solidarity is yet another example of a man with tender heart. Whichever noble role you may perceive you would not find his life wanting in that.

Tazkirat-tul-Rasool is the narration of some of the aspects of this monumental personality by Hafiz Syed Mohammad Amin ul Haq of Toru Mardan NWFP Pakistan. He was born at Toru in 1904. He was educated at Deoband India. He served the cause of Islam at Sheikhupura, Punjab as a preacher for a fairly long time. He was appointed as Provincial Khateeb in Auqaf department. He was a spiritual disciple of Maulana Ahmad Ali Lahori and was one of his successors (khalifa). He produced many scholarly books on different topics of Islam like "Qurbani aur Islam", Islam ka Maashi Nizam aur Maashi Nazriyat" & "Tazkirat-ur-Rasool". "Basair-us-sunnah". Anjuman-e-Islamia, Sheikhupura' first published Tazkit-ur-Rasool in 1936.

I take great pride in saying that I have tried to translate such a great work. I earnestly hope that may Allah provide me the occasion to be involved in more endeavors of the type.

Syed Sami ul Haq

Toru Mardan
NWFP

TAZKIRA_TUL_RASOOL

DEALINGS OF THE HOLY PROPHET

In the name of Allah, the Beneficent, the Most Merciful. All praise is to Allah, He suffices all and may peace be upon all those selected persons of Allah

On the auspicious and historic day of 12th Rabi-Ul-Awal motivated by Islamic Institutions and Muslim leaders, it is managed on small and large scale throughout the country to publish personal perceptions of the Holy Prophet's sacred life. The aim is to enlighten and elaborate every aspect of the comprehensive life of the Holy Prophet of Islam, both verbally and in black and white. So that the just and thinking persons would be able to place him at the proper and befitting status in history of mankind in the back drop of his sublime morals and virtuous character. As he has been declared a role model for all the Muslims, in special reference and the world in general, the secrets of our salvation, progress to the pinnacle are lying in pursuits of his footprints. So it is binding upon every Muslim to study, in letter and spirit, the haul marks of his Al-holy life, which is a beacon of light for our learning and practice.

I humbly dare to present a little bit of one aspect of the Prophet's life before the readers, which will only provide a peep into the life style, and the practical implications, he went through. One would hold tongue in cheeks to see the generosity and the precarious kindness with which he dealt the disparaging and bloodthirsty enemies of his person and Islam.

He performed with perseverance and consistency the difficult task of cementing different nations together and evaluating their social, economic and civil perceptions and to impress upon their hearts the grandeur and awe of the Almighty Allah.

EARLY LIFE OF THE PROPHET (Before prophet hood)

He was a noble member of noble family of Banu-Hashim. He was fully braided and foliated from the beginning with Arab rudimentary training, truth, virtue, altruism, trust, generosity, tolerance, forbearance and elated moral character. He had deserted himself from foul games and means stray passions, immoralities, street fights, cruelty, and anomalies and down trodden habits since the early childhood. His sworn enemies like Abu-Jahal (Umar-bin-Alhakam) and Utbah-Bin-Mueet, in spite of all their personal or collective enmity could never say that he ever told a lie or his language was besmeared with loose talk. As lofty and exemplary was his character so was he upright and handsome in physique which all befit a man of such grand personality. His nation was illiterate at that juncture of time and so was he. He had no touch with the worldly know how spread around. He never had a chance to attend an Alma Mater or library nor there was any source of information, proliferation, present in the vicinity. Nor even the cryptic gaining of learning could evade the sight of the people around him, who kept close watch on every movement of his forty years life that he spent among them.

The Holy Qur'aan is like broad day light on the subject that neither he could read nor write before the Holy Qur'aan descended upon him. (Verse: 48 chapter Ankaboot, part: 21).[2]

If it had been so the liars and disparaging antagonists could make mountain out of molehill to create doubts. They could surmise and guess that the Holy Prophet had studied the earlier celestial books and now presented those truths in his own language and style. The ground reality is that even that would have been a lie and blemishes as that all the educated people and other creature of the universe, putting together all their mental, physical potentialities could never succeed in producing such peerless book. But that could at least provide them an opportunity to create a smoke of doubt about him and the Qur'aan versions, which state him unable to read and write. This could well work a weapon against him in the hands of these before whom he was born, spent his whole life and who wanted to grab on any chance that come their way to propagate against him, to defame him and contradict him because of the negative elements that they nourished against him. But they got not a stint of any such thing; otherwise the satanic powers were busy day and night together to erase him from the surface of the earth. It was impossible for them to harmonize and correlate the arts and teachings of the Holy Qur'aan with the past religious books because of his not knowing the three R's and that was an irrefutable fact for them all.

"It is not quote of man." (Verse: 103, chapter Nahal, part: 14).[3]

No doubt that Qur'aan is not quote of the Holy Prophet but that he has been taught. The teacher himself also was not made of earth or clay. If the fact should not have been this, the educated world and super natural creatures should not have remained unable to produce an equal of it throughout the centuries and centuries together. His teacher was He who gives wisdom and sense to a senseless, worthless, genes and lifeless clot of blood.

The Holy Prophet in spite of being a born member of Bannu-Hashim clan remained aloof from poetry, which was a strand, so spread among them, that children of both the sexes had expertise in this art to the extent of their cult. Is it not surprising estrangement that he had about poetry, when poets were coming up in shovels like the herbs in the same society, and this outstanding son of the sod had no taste for it. Nobody can find a single verse composed by him. Then after forty years of his birth he presented a mesmerizing, eloquent book, which is neither lyric, melancholy note, nor panegyric or narrative. It has no precedence in Arab literature. The whole Arab peninsula is short of putting forth a peer of it. It is law. It is guidance. It is light and reason. It is knowledge. It is cure. It abrogates all previous laws and constitutions. This book turned a group of uneducated people, (in a sense) the leaders of the so-called civilized, cultured world.

The Holy Qur'aan, in verse No 69, 70, Chapter Yaseen, Part 23 says,[4]
"And We have not taught him (the prophet) poetry, nor does it become of him. The thing is much beneath him".

The Holy Prophet was kept away from poetry because it does not suit to his respectable seat. The main goal of his Prophet-hood and coming to this world was to introduce the lofty concrete facts to the world without a pint of any lie or exaggeration to which a poet can never come true because poetry is not but exaggeration, imagery told and untold lies, lofty imaginations and whimsical creation. These all are not qualities for prophet-hood.

The poetry has its lust pint that it is heart throbbing and attractive, but this quality is in such abundance in the prose of the Qur'aan that the whole poetry of the world put together cannot achieve an atom of it. Perhaps that is the reason that Qur'aan stunned down all hubristic eloquent poets and they termed it but magic because they felt it super natural or superhuman like magic. Otherwise Qur'aan and sorcery stand diagonally opposed. Can poetry or sorcery erect grand, sky high, everlasting construction of nationality and spiritual holiness, like those presented before the reader by Islam which are till today standing aloft with it's pinnacles shining in the Sun. The poets or magicians could never do it.

It is not the performance of a poet but it is the deed of Muhammad, the prophet who infused new life in the dead humanity. He played in such a fast and fastidious revolution in the world, which is recognized equally by all foes and friends.

THE HARB FUJJAR[5]

(The war of "fujjar")

The wars of Arabs, up till the inception of Islam are known and recorded in history. It was such a war between the Quraish and the Qais tribe, called the "Harb-Fujjar". The Holy Prophet was only fourteen years of age, and at the brink of adolescence. The war meant very much for Quraish's dignity and honour. All the Quraish families had raised their family armies. The man at the head of Banu-Hashim force was his paternal uncle, Zubair-Bin-Abdul-Mutallib. The Holy Prophet was its staunch member. This was a thunderous, ruinous war and Quraish were defeated, initially, but then finally came out victorious. The war ended in compromise. Both the parties were non-Muslims. This was a war of bigotry and ethnic prejudice during the "Banned period."

This war showed a sign of God's will, wisdom and righteousness. God shines in each and every activity of this small lad of Arab. Every moment and every activity in the life of Muhammad is an emblem of peace and mercy for humanity. The initial stage of his pious life shows his tilt of mind for peace, sympathy at large, and upholding of the honour and dignity of all. It needs a deep meditation that this emblem of kindness and positive al-holy nature does not take part against the invading, sanguine enemy, the Qais Tribe. This was a question of honour, life and death for Quraish, but he does not approve bleeding and cutting of human scalps, because of a war of ethnicity. He is not but well-wisher of broad humanity.

MERCHANDISE

The Arabs in general and the Quraish in special were traders by profession through their ancestral tradition. He also thought of business as a profession when he first thought of earning bread and taking his first step into the practical life. Before that he had gone on business journeys with his Uncle Abu Taalib. He earned spread out fame for his veridicality, trusteeship and good nature, among those with whom he journeyed and even otherwise. The Arabs had a custom to share in profit their business with an honest and experienced person. The determined and high thinking Prophet adopted this discourse, when he received a message from an Arab magnate, Hazrat Khudeja, to take her business luggage to Syria. She promised him two times profit against the routine with others. He accepted the offer.

There was a tradition in the Arabs that a virgin could herself offer and mediate her marital matters. So three months after his return from Syria's business trip, she offered

him holding her hand in marriage. The notables of tribe Madhar and Banu-Hashim, including his Uncle Hazrat Hamza, turned up at the residence of Hazrat Khudeja. Abu-Talib led the marital formalities and rites. Five hundred golden dirhams were declared as marriage recompense.[6]

This is when he was 25 years of age and she was 40 years old. The Holy prophet started his practical career as businessman. It was with highlighted expertise, better dealings, peace and commendable behaviour that won him laurels and good fame. His starting business career for earning bread introduced this dignified personality to the world with his praise-worthy character, righteousness, refined opinion and true vision of the world and the affairs of the daily life. It also comes to light from this that he wanted to produce and inculcate amelioration, appeasement, peace, amicable social treatment and sense of security among human beings at national, colloquial and international level.

THE ENGLISH THINK TANKS

The European writers, either not knowingly or knowingly and intentionally, try to confuse and distort the meaning of share in the profit and say that he accepted the employment under Hazrat Khudeja. The exfoliated and biased writers in Europe have reached their apex in extorting defamation against the Holy Prophet and Islam. They try to disfigure and besmear the smallest and simplest of happenings, through their uncanny power of imagination to throw slur upon him. If Dr.Gustaoe Liban, has interpreted mistakably the incident of sharing of profit into employment, Europe has fallen deep down into the Hades of irrevocable national and religious crimes. They (the Europeans) term Islam believing in categorical heresy of worshipping the Gods, And the Muslims worshipping "Mahoom", "Apollyon" and "Turmagon". They are gods of different categories. The Europeans hold the opinion that the Holy Prophet invited the people to worship his golden God. When Unito expressed his will to embrace Islam in presence of Salahuddin-Ayubi, he requested that idol of Muhammad be brought before him. It was done so and he fell in prostration before the idol. Besides believing these listless and insipid things the Europeans also believed that it is sufficient to say that it is religion of Islam if you like to debase and belittle something (Al-Islam, Court Henry, De Castro, French, Urdu version). Mr. Margolis had been more fraudulent and fabricating. He says that Mohammad and Hazrat Khudeja used to worship before an idol before going to bed. (He was iconoclaster) Imam Ahmed has stated the hard fact. He said, "The Holy Prophet told that Arabs used to worship "Uzza" their idol before going to bed."

The big misinformation and misinterpretation of Europeans are because of their religious and political bigotry and sometimes reveal it in incomplete and insufficient doubtful material due to their hearsay and negative trend of mind. But more remorseful thing is that misdirected 'Sirs' and 'Honorable' of India are editing the misinformation in scores in the name of Islamic history; while fact remains that they are corrupting, distorting Islamic historians and their noble work on the subject. These persons are repeating the wrong thinking of the Europeans who have, lost precious elements of research for truth and far sightedness due to national and religious discrimination.

THE PACT OF FUZOOL[7]

This is well known occurrence, which highlight his efforts, he rendered for maintenance of peace. Zubair-bin-Abdul-Mutalib, his paternal uncle, floated a Suggestion that Banu-Hashim, Banu-Zohra, Banu-Thamim, should all gather in

Abdullah bin Jadaan's house. It was decided over there (after deep meditation) that all the participants shouldvow to help the oppressed, will let no cruel prosper in Makkah, the strangers and the poor will be helped. We can call this to be an organization to establish peace and supervise rights. The Holy Prophet remained its member throughout his life. During his Prophet hood he would sometimes recall and say, "If I were ever asked to change allegiance for red camels I would never change it. If someone calls me even today to enter into such a treaty I will readily do it."

THE CONSTRUCTION OF KAA'BA

The Holy Prophet was 35 years old when reconstruction of Ka'aba came his way. Different tribes earmarked different parts for construction by them. Quraish thought its construction as spiritual elation and a feather in their cap. There was an acute dissention on the fixing of Hajar-e-Aswad" (Black stone) into the walls of Ka'aba. Every one and every tribe had an inborn excelling desire to fix it by their hands. The situation became tense and bitter, so much so, that daggers were drawn. Some downed by wild passion swore to death and put their fingers into cups full of blood (this is Arabian style of swearing.) These people would not let anything go against their will or they would resort to relentless killing. No one was ready to back out from his stance and loose this golden opportunity of pride. After a lapse of five days in this tense environment, the oldest elder Abu Ummiah-Bin-Mughira opined to which all mutually agreed. He suggested submitting their will before the one who may enter first in the mosque the next day. It was the most illustrious of the men, the Prophet, who showed in first the next morning. All the "Quraish" were full of joy to see him and they yelled in one voice, he is the "true", "the Trustee" & that they all will agree upon him. It was a fact that he was honest. They knew his wisdom and impartial decision and they were all appeased with him. He selected one elder from each tribe, put the "Hajar-e-Aswad" (Black stone) in a sheet of cloth and asked them all to hold it up from different places. They all lifted it up together and took it to the proper place. At that height he himself picked it up and laid it in the wall. His proper dealing stopped bloodshed and his wisdom put bloodthirsty swords back into sheaths. It was made known to the world at large that his remarkable personality was the corner stone of prophet-hood and "Deen" of Allah, the Almighty, to prove that he had turned up with a complete "Deen" (Code of life). And after him there is no need of any partial, constitutional, shadowy prophet to come to the world. The placing of "Hajar-e-Aswad" (Black stone) was multi-purpose, to unite all the people on one center and give a lesson of better style of working and to show that war could never be stopped through war and using diminishing coercive force. It only needs to be stopped through high faculties of mind. It also propounded the bottom line theory that entering into fierce war in the name of maintaining peace is only an outcome of stray mind, blinded vision and unintelligent decisions.

PROPHETHOOD

When he was forty years and one day he was overtly given the prophet-hood, informally. The Gabriel, the archangel, asked him to read out the "Sura-e-Iqra". (It's meaning is to read.) On his return home he felt drenched and over-awed under the haughtiness of Allah. He said he was afraid for his life under the unbearable burden of prophet-hood; it's difficulties, intricacies and the fear of Allah. His job was not limited to convey the message, as was, Jesus the Christ's who had only to convey. But he had to live in Arabia, and to enlighten not only this peninsula but also the whole of the universe. He feeling the heavy responsibility and its gravity started sagaciously and

step-wise. He started the run from amongst those who had a full taste of him from very close quarters for quite a long time, who could precisely decide about his pronouncement and give verdict about his honesty, truth, trusteeship, on the count of their own experience with him.

He could accumulate a small party of his followers after a 3-year's covert labour. Then he cried out for each and every tribe of Makkah from top of "Safa Hill", one day. He addressed the congregation of Makkans. He said, "If I tell you that an army of your sanguine enemy is in ambush behind the mountain; will you believe me?" The Quraish who had repeatedly experienced his truth and honesty so they cried in one congruent voice, "Yes, we will believe the information you give out, because we always found you speaking the truth." He then said, "I warn you that if you do not desert your blasphemies and do not believe in the oneness of Allah, you will face a very agonizing penalty."

The Holy Prophet spread awareness against ill doings and misbelievers and their anguish flared up against him. And rightly so because those idols were their Gods, their relievers, since time immemorial. They had been falling in prostration before them and now Islam was to erase them from existence. Akhnus-Bin-Sharik was Arab's outstanding liar and slur thrower. Nazar-Bin-Harith was habitual misinforming. Abu Lahab had stolen from public treasury a golden stag and sold it. All the Arab elite was caught in different mean habits and whims. The Holy Prophet was telling them of their dire consequences and it was to shake their ward and rule from its very base.

THE INTENSITIES

One is really shocked, bitten at heart and astonished on the harsh treatment they handed over to the Holy Prophet, a man so supple and sublime, so hospitable, kind-hearted, open-palm and imparting teachings of piety and righteousness. It is only to be dreadful, wildly cruel and implacable to tease and tax him. But history evinces the fact that exotic and unheard teachings are always suppressed through iron hands instead of accepting them with love and liking. The Noah faced hatred and wild retort from his nation for quite a long time. Socrates had to gulp a cup of poison in the wisdom-house of Greece. The evangelists believe that Jesus the Christ was taken to gallows.

If we pause and consider that Quraish just repeated that history of the past, but all this happened with a difference. Socrates traveled to eternity through that cup of poison. Hazrat Noah prayed to Allah for inflicting torrent over his nation. Christ was crucified as a result of Jewish inclemency, but the successive, in-chain cruelties of Quraish could not dissuade a single "Companion" from his right path. His companions never took notice of any danger, stood fast and firm, through thick and thin by his side and always wished to take him to the final success. Last at last, these drudged and drubbed people rose to over turn king-ship of Caesar and Cyrus, (the Roman and Persian Empires). The mission at his hand was quite different, quite marvelous. Khubab-Bin-Arith, too much tired of Quraish's torments requested for a maledictive prayer against them. He turned pale and red with anger and said, "Allah will accomplish the job, a traveler will ride between "Sanaa" to "Hadhar-Maut" and he will not fear but Allah alone. "Nobody knows actually and precisely, as to where rests the friend, what little bit known, is the fact, that bell is tolling somewhere near."

SCROUNGE IN SHAA'B- E- ABI-TAALIB

'Harith-bin-Abu Haala', (the first martyr of Islam) was put to sword besides 'Ammara's' mother 'Sumayyah', for the soul fault that they pronounced Islam, and supported the Prophet. To lay 'Ibnul Arith 'and 'Bilal', the Negro, on burning coals and putting heavy stones on their chest, dragging 'Abu-Fokeha ' by putting ropes in his feet and Abu-Jahal's beating 'Zanira' so violently to render her blind, are among those ferocious punishments which could be borne by the devout Muslims only. When they could not stop the rays of light and enlightenment thereof, and where the blood shed, intense cruelties, extended monetary temptations, failed altogether and when 'Quraish' fully realized that their internal or external, individual or collective efforts, all fell flat and that, Islam was on the up every moment. 'Quraish' reverted to very unmanly tactic of annihilating the Muslims along with 'Bani-Hashim', who stood thick and fast with them, by besieging, in "Shaab-e-Abu-Taalib".

So all the Arab tribes joined hands together, to sear all contacts and transactions of any sort with Muhammad, Muslims, and their supporters, the Bannu-Hashim. This sanction would continue till they do not hand "Mohammed", the Prophet, to them for slaughter. He and 'Bani-Hashim' took refuge in the pass of "Shaab-e-Abu-Taalib". All incoming and out going roads were ceded. The edibles they had, finished soon and they had to lie back upon tree leaves. The small children would be heard weeping when hunger forced, and the heartless 'Quraish' cruelly enjoyed their agony, pain. The positive activity of some sympathizers, the fear of war, made way for their release, after three toiling years.

THE MIGRATION

It was the thirteenth year of dissipation of Islam. The clamour of swords was being heard in all the Four Corners of Arabia against it. Most of the companions had left for Ethiopia and Madina. But the real target was he himself. Who was still in Makkah. The 'Quraish' lords joined heads together in "Dar-ul-Nadwa" including Abu-Jahal and Abu-Suffian. Abu-Jahal came up with a notion, which was readily accepted, to kill the Holy Prophet, (God forbid). The plan was to select one warrior from each tribe and that they would pounce upon him in one go. So that Banu-Hashim may not bear the brunt of this united foray. Obsedional trap was laid.

The uncrowned king of Arabia told Hazrat Ali Bin Abu Taalib, of his intention to proceed to Madina and that he may occupy and sleep on his bed covered in sheet." It was delicate and precarious thing to do. He (Ali) was fully awake to Quraish mal-intentions and realized that his bed was but slaughterhouse, an altar. But that emblem of courage and bravery was left behind to set a unique precedence of selflessness and sacrifice and to return the trusts to their owners. He laid down on the bed carefree as if it was "bed of roses," He was unnoticed by Quraish. (Hazrat Ali) said on an occasion that he had a sweet night that day which he never had in his life, before or after that.) He came out, had a departing look on Ka'aba and said remorsefully, "Ah, Ka'aba you are nearest to my heart out of the whole world but your sons do not let me live here." On the other hand the Quraish announced a lucrative booty of hundred red camels for him who could catch hold of Muhammad, or Abu Bakar,

MADINA "THE LUMINARY"

A soothing idea was that all the drudging of "Makkah" would finish when he reaches the land of "Madina", but events ran harshly against it. "Quraish" fumed and fretted that "Madina" was his stronghold and they targeted it with all of their animosity. A few

days after migration the "Quraish" wrote a letter to the lord of "Madina", "Abdullah Bin Ubai", to return their fugitives taking refuge under his umbrella. They further wrote that they swear by "God" that either he should return these people or he will be perished in a foray and he and his tribe's women will be chained in thralldom. The ferocity in the bottom-line was clear to threaten the "Ansar" (helpers) with murder and taking away their women folk.

That was an undesirable consequence. "Quraish" had ied all tribes into his enemies through vilification. A delegation headed by "Abdul Qais", during 6th, AH from Bahrain turned up and complained that the "Madhar" tribes interdict their approach to him. The Prophet himself had sleepless nights at "Madina". "Hazrat Ubbai bin Kaa'b"says that all Arabs were boiling and fuming to attack "Madina"' since the very day the Prophet had been there and "Ansar" had extended helping hand. All remained alert and slept with their arms around their bodies. "Quraish" were grouping and planning together to arrange their sorties.

A Makkan warlord, "Karz bin Jabir", attacks the meadow and plunders away the Prophet's flock of animals. These and such like other petty incidents augured well the "Quraish" decision to play havoc on "Madina". All Arab tribes were unanimously infuriated against the Muslims. Nothing less than the complete wipe of Islam and killing Muslims could satiate their vengeance.

My respected readers you might have read a brief anthology of "Quraish's" high-handedness. The very nature of man requires that not the least concession should be meted out to such a sworn enemy-wracking cesspool of excesses, when in control of the cruelled. His throat cutting, to diminish outspread of bloodshed, should be the right step, but it will be very bewildering and unique to know as the events reveal themselves that such like people were dealt with love, forgiveness and sympathy. But the truth is that the pure tender Prophetic heart of Muhammad was not maligned with this criminal pollution of "Quraish". The past and future history of mankind remains devoid to produce such an example of piety, sympathy, tenderness and forgiveness. I am sure that all the past celestial books are devoid of any such kindness to narrate. No instance can be found anywhere in them

GHAZWA-E-BADR (The battle of Badr)

This is a very famous happening. I am not concerned here to discuss the pros and cons of it. The reader knows it fully well that the Quraish had initiated hostile activities. We only like to see how gratifying is his treatment with the defeated enemy in the perspective of the happenings of this battle. Badr is the name of a well 80 miles away from Madina. This openly miraculous battle took place there. The Holy Prophet came out in 2nd, Hijri, with 313 devoted companions having only two horses, numbered swords. One thousand cavalries and magnates with them, who alone could bear all war expenses, flanked the Quraish. The Muslims were in dire need of fighters.

In this critical situation, the enemies intercepted two Muslim fighters, Abu-Huzaifa and Abu-Hassal on the way to join Muslim army. They were interrogated whether or not they were going to join Muhammad in the battle. They denied, concealed their intention and got released on the promise of not taking part in the battle. The Holy Prophet disallowed them to take part in the battle and said that the promise shall be honoured at all cost. He asked them to keep their promise, He said, "Allah is sufficient for us, and we shall fulfil our promise at any cost". Seventy of Quraish men including their big

personalities like Ummaya and Abu-Jahal were beheaded. They could not stay in the battlefield and fled away. The Muslims chased them and chained seventy more as slaves.

THE PRISONERS OF WAR

Reaching Madina the prisoners of war were distributed in twos and threes among the companions, to keep them at ease and comfort. The companions provided them with rich nutritious food and themselves subsisted on dates and simple diet. It was decided after discussion to let the prisoners go free if they pay ransom and those poor among them should in lieu of that teach ten Muslim children. Zaid-Bin-Thabit was among such beneficiaries and got education[8]. All those prisoners were given clothes to wear. The battle of Khyber took place during 8th Hijri and Muslims caught six thousand prisoners of war. All these enemies of Islam were set Scot-free and each one was gifted with Egyptian clothes. Sheema was one among these prisoners who was taken to her tribe with honour and safety.

EUROPE AND PRISONERS OF WAR

The human wars in the past are a part of known, recorded history. French historian Dr. Gustao Liban says, "Richard, the lion hearted accorded peace to some corps and then slaughtered them before their own camps." The famous Sicilian historian Allama ibne Jubair writes, "the prey to these painful environs are the Muslim prisoners who have been heavily chained and who are suffering from forced labour. Similarly Muslim women panicles in their legs are put to hard labour which tears the on- lookers heart."

THE PRISONERS OF WAR AND TORAT[9]

The fifth book of Moses, Chapter, 21, verse10 to 14 "when thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive". (11) "And seest among the captive a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife". (12) "Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails". (13) "And she shall put the raiment of her captivith from off her, and shall remain in thine house and bewell her father and mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife". (14) "And it shall be, if thou have no delight in her, then thou shall let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her." The fourth book of Moses, the Numbers, in chapter 31, verse 17,18 says, "now, therefore kill every male among the little ones and kill every woman that hath known man by lying with him". (18) "But all the women children, that have not known a man by lying with him, keep alive for yourselves".

THE PRISONERS OF WAR AND QUR'AAN

The Holy Qur'aan enjoins, *"Fa amm manna baadu wa amma fida un." (Surah Muhammad, Verse 4, Part, 26)*[10]

That you shall do. And had Allah willed He would have vindicated Himself against them. But He ordained fighting in order that He may test you one by the other. And those who are slain in the cause of Allah, He shall not let their works go astray. The injunctions of the Holy Qur'aan and the Sunnah of the Holy Prophet is there before our eyes and the antipathetic behavior and the thunderous injunctions of Torat, are also there for viewers to compare and conclude.

THE CONQUEST OF MAKKAH

The most pertinent assignment of the Holy Prophet's prophet-hood was to revise pure monism and cleanse ka'aba of all mud and mire because it is that foundation of Abraham which is the real fountain source of Islam. Banu-Bakr was a Muslim cohort tribe when all of a sudden Banu-Khuza'a attacked them. Akkrama, the son of Abu-Jahal, Abu-Sufywan s/o Ummia and others unleashed their swords on Banu-Khuza'a, in disguise, under cover of night darkness and against the spirit of Hudaibia pact. The Banu-Khuza'a took refuge in Ka'aba but they were killed in cold blood there also. A forty camel ridden delegation came to the Holy Prophet with the grievance. He sent messengers to the "Quraish" to accept any of the three conditions.

1. To pay the ransom of the murdered
2. Quraish may part ways with Banu Bakr
3. To declare null and void the pact of Hudaibia

The "Quraish" agreed with the last option. The Holy Prophet made up his mind to conquer Makkah. An army of ten thousand warriors flanked him. It was announced before this army entered Makkah, that all those will remain in peace, who lay down arms, shut their house doors, enter into Mosque Hiram (Khana Ka'aba), or come under flag of Abu Raweeha seek refuge in the house of Abu-Sufyan. Every one like the broad-day light knew the ill doings of Abu-Sufyan in the past. He had, in the near past laughed, joked, and jeered at the Holy Prophet as his daily performance. He incited the Arab tribes against him; He planned to put him to sword, through cloak and dagger policy. Every one of his ill- intentions, now, could earn him death reward. It was he who instigated Arab tribes to attack Madina but the Holy Prophet's forgiveness is all above these perpetrations, which not only let him go away with his life but also honoured him too. Muslims entered Makkah from all four sides.

Akramma offered somewhat resistance but Khalid-Bin-Waleed made short work of him and he fled away for his life, leaving behind thirteen dead bodies. The Holy Prophet was the last person to enter the city as conqueror. It is not but natural that the winning general is at the height of delight but not here in this case, it was not to be. He was bent low with the awe, fright of Allah. He beheaded none nor tampered with any one. Those stiff-necks of Arab, who had left no stone unturned to eradicate Islam, who were audacious with their swords, armour, whose thirst could only be quenched with his blood only. Who stamped Muslims on burning coals and sands, today were present kneeling before Muslim power and muscle. The Holy Prophet in a tone that makes flesh creep with fear addressed them and asked if they imagined with ought, he would do? They, who were cruel, stonehearted but connoisseurs of his temper, said "Yes, blue blood runs in your veins and you are a gentle son of our brother." He said, "You are exonerated of all the charges and you are Scot free. There is no revenge upon you".

The truant Sufyan returned home did not embrace Islam and requested two months time to think. He was given four months, time to study Islam. Hinda, who had killed his uncle, Hamza & had chewed his liver. She was so stern in her enmity against the Holy Prophet that when Abu-Sufyan warned Quraish of Muslim army's arrival whom they could not combat, and when asked by Qurysh what to do, he announced that the general pardon may be begged for, from Muhammad. She rose in anger, cried out and said," This oldie has gone fool, kill him." See such a mean, rancorous womankind is pardoned today, instead of being killed which she had fully deserved. She at that critical moment complains that her goats do not give enough milk and he prayed for her. His kindness,

soft dealing, condescension, good behaviour & overlooking are his dealings and high moralities with his sanguine enemies. We can see the flowering results of his love, lemony and extreme forgiveness, that Muslims and Islam had occupied every nook and corner of the world. Persian verse "your high morality has captured all the wise, visionaries, otherwise conscious prey cannot be tied with ropes and chains"

TORAT AND DEFEATED NATIONS

The Holy Bible in Deuteronomy, chapter20, versess12 to 15":[12] says "And if it will make no peace with thee, but will make war against thee then thou shall besiege it" [13] "And when the Lord thy God hath delivered it thie hands, thou shall smile every male thereof with the edge of the sword" [14] "But the women and little ones and cattle and all that is in the city, even all the spoil thereof, shall thou take into thyself and thou shall eat the spoil of thine enemies, which the Lord thy God hath given thee. [15] "Thus shall thou do unto all the cities which are very far off from thee, which are of the cities of those nations"?

In Deuteronomy chapter 7 verse2 it is given "And when the Lord shall deliver them before thee thou shall smile them, and utterly destroy them, thou shall make no covenant with them, nor show mercy unto them". It is laid in numbers, chapter 33 verse 52, "Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images and quite pluck down their high places" [53] "And ye shall dispossess the inhabitants of the land, and dwell there in for I have given you the land to possess." [55] "But if will not drive out the inhabitants of the land from before you, then it will come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein you dwell."

THE RIGHTS OF NON-MUSLIMS

It is very strange that when the means of communications to learn Islam and reckon it are rampant and spreading day by day, but still the atmosphere is polluted and so thickly clouded that we cannot even see one's own hands. The dust of disinformation spread against the person of Holy Prophet in Europe still hovers and occupies the western horizons. So I will write a little bit on this topic.

After the conquest of Makkah, Muslims conquered Yemen, Bahrain, Amman, Eden etc. populated, in majority by Christians, Jews, fire worshippers (zaraostinians), and Magians. They were taken into administrative hold. Capitation tax was levied on them. They were isonomic in all rights with Muslims. The capitation tax was imposed first of all on the Christians of Nijran, which was then extended to the people of Eila, Azruh and IZaraat etc. They were given the following rights through a written document.

- They will be protected if any of their enemy lays hand on them.
- They will not be forced to forsake their religion.
- Their soul and bodies and properties will be vouching saved along with their merchandize and lands.
- They will continue possessing their belongings
- The Bishops, priests will remain posted on their jobs.
- The cross and molten images will remain intact.
- They will not be asked to change their religious beliefs.
- None of their rights, they have previously, shall be tampered with.

All these laws as mentioned above are the core of all laws, and would work as guiding principles for all the laws that may follow or emanate from them. The Holy Prophet, his four caliphs and all Islamic kings acted upon these covenants, sharply.

THE LAW OF RETALIATION (Qisas)

The premier right among rights is that the conqueror and the conquered should stand and be treated on equal footings in matters of blood retaliation. Imam Abu-Hanifa and Imam-Dar-Qutni have quoted a precedent that Prophet awarded capital punishment of death to a Muslim in retaliation of an infidel subject of Muslims. A Muslim of Banu-Bakr-bin-Wail's tribe killed a Christian, belonging to Haira, during the reign of Hazrat Umar, who immediately handed him over to the heirs of the murdered, who killed the Muslim in return, without giving a second thought. A similar mishap happened in the caliphate of Hazrat Ali. He ordered that the perpetrator, a Muslim, be put to sword .The legal heirs of the dead turned up to the Caliph and they wanted to make compromise with the murderer but the Caliph asked whether they have been pressurized. He, ALI used to say that the blood of our non- Muslim subject is our blood and his blood money is our blood money. The same sort of thing occurred during the caliphate of Hazrat Umar bin Abdul Aziz and his decision was the same as before.

A Christian, Feroz and a Magian killed the second caliph Hazrat Umar. The people thought that there were their other accomplices also, Hazrat Umar's son, Ubaidullah in that rush of the blood and suspicion, killed Jufeena and Hurmuzan. He was put under lock and key. Hazrat Usman on ascension to caliphate, called for advice on this subject. When a Muslim (Ubaidullah s/o Hazrat Umar) had played havoc with Islamic laws and broken it. The companions suggested that he be persecuted for his this crime. It is a point to ponder that some non-Muslim subjects had killed their Head of the state, which was an egregious happening and it had filled their hearts with pain and grief. It had occurred in darkness and during the prayers in the mosque. Nobody could identify the killer in this sudden, surprise attack. If we see it in this perspective that Umar was the person blocking all riots and tumults and by his murder a gateway to great mischief in Islamic world was going to open. We see the things are going to look more bleak and horrible. But instead of starting investigation, into the causes of his murder, arresting all the suspects and dealing them with an iron hand and invoking judicial process or inflicting punishments, Ubaidullah's irregular act changed the whole complexion of affairs and he was chained in the capacity of a lawbreaker and produced before the court.

A gentleman came up with an application during the reign of Hazrat Umar that he wanted to erect a farm for horses. The concerned governor of the area, Hazrat Abu Moosa Al Asha'ari was directed by the Caliph, that if the land requested for did not belong to non-Muslim subjects and nor was irrigated from their sources of water then it may be given to the applicant.

When Iraq was conquered, the majority of Muslims insisted that the land thereof might be distributed among the Muslims. It was a long discussion in which Hazrat Ali, Hazrat Talha, Hazrat Usman and all other leading scholars took part. Hazrat Umar stood up and declared that all those people, who have now become Muslim, shall retain their proprietary rights over their lands and Muslims could not take it forcefully from them. This was then an order of Islamic Jurisprudence for all the time to come that no Muslim ruler has the authority to snatch lands from any conquered subject. They will remain in

possession, sell it or buy more and will leave inheritance for their coming generations. Verse 6, 7 Sura-i-Hashr, Part 28)[11]

RELIGIOUS RIGHTS

All those who cherished in criticizing the Holy Prophet have focused on the notion wrongly that he did not give room to religious freedom to any nation. One should keep in mind that the free hand that he provided to other religions could never be emulated. It has never been and never shall be provided by other religions. A learned scholar Maulana Shibli Nomani says, "Europe could not even speak of religious freedom, two hundred years back. Even today they may give equal attention to a mosque, and a church, but if, there is a choice between road and a mosque, they will not worry about the mosque and demolish it in a jiffy". The religious freedom and their pristine principles that the Holy Prophet has given will show up itself in the above-mentioned pact that he entered in with the Najranian Christians. The Holy Qur'aan has strictly forbidden the Islamization through coercion, (La Ikraha Fid Din). (Part 3, Surah Al Baqara, Verse256.)[12]

This has been reflected in the decisions of the four Caliphs and after ward and remained the direction of him. They all are before the readers and recorded in history. Hazrat Khalid-bin-Waleed conquered "Haira" in the reign of Hazrat Abu-Bakr, and he came across the priests with whom he entered into a pact regarding these conquered people. The covenants are as under:

- These people will undoubtedly remain steadfast on their religion.
- Their Churches will remain intact.
- They may blow their call for prayers any time that they feel like, except when the Muslims are offering prayers.
- They may take out the Cross-on all their religious congregations.

Nobody from Abu-Bakr, Umar, Usman and Ali ever objected to the pact that Khalid had under gone, because it was Islam's well-meditated national matter. The terms and conditions were strictly in accordance with Islamic injunctions.

During 169th Hegira, Ali-bin-Moosa (Governor of Egypt) under Caliph Hadi, demolished some churches. One year after that, Haroon-ur-Rashid stepped on the throne and kept Ali-bin-Moosa as the Governor of Egypt, but convened a meeting of top scholars of the country on this subject of demolition. "Lais-bin-Sa'ad", the abstemious learned personality, gave his opinion that all those churches should be rebuilt. So all of them were rebuilt with public money.

A Church in Damascus fell into the hands of Banu Nadhar, due to extravagance of its keepers. Hazrat Umar bin Abdul Aziz, the then Caliph, got it back from them and returned it to the Christian community. There was a Church near the Jamia Mosque of Damascus, and the Muslim ruler wanted to buy it and annex it to the Mosque. The Christians resisted the idea. Some Christians floated the rumour that he, who tampers with Church, will suffer from Leprosy. Waleed the then Caliph (King), got angry at this prediction, got a spade in his own hands, demolished some of the wall of the Church and it was annexed with the Jamia Mosque, Damascus

The Christian community after the Waleed's reign complained the matter to the Caliph Umar-bin-Abdul-Aziz. He wrote to the governor of Damascus that the Church annexed with the Mosque should be returned to the Christians.

When Muhammed-bin-Qasim conquered Sindh, the Caliph gave him instructions regarding Hindoos and their temples, which are scribed in the history. "You tell the Hindus to continue adoring their own gods. You should treat them with lenience and kindness. Let them offer their prayers and other religious rites, as they like and as they had been performing before this. You will not poke your nose in any of their matter."

IN THE END, I would like to reproduce an excerpt from renowned French Scholar, Count De Castre's book on Islam. It may work well to reflect on the Holy Prophet's general behaviour and attitude towards others." The Christians were satisfied under Muslim rule. In Islamic countries no one tampered with their religion."

This was the treatment ordained and ordered by the Holy Qur'aan. Muslim caliphs upheld it. The Arabs (The Muslim) never objected to Christian's religion. The inhabitants of Italy (the Muslim subject Romans) continued their communications with their religious leaders and those who were their rulers. The Muslims showed softer corner of their heart to their Spanish subjects. So much so that they became more prosperous than they were under the German occupation. The soft behaviour attracted the Spanish think tanks. Religious freedom was at best during Muslim reign. When Jews were tormented in Europe. They took refuge straight away under the Islamic umbrella in Spain. Against this Charles ordered demolition of all Muslims, Jewish places of worship when he occupied "Sarqoosa".

We know and it is on record in history that Christians killed Muslims and Jews in cold blood whenever they found them, during the crusades.

The nutshell is that Muslims always bore the brunt of oppressions, cruelty but returned it with forgiveness.

Alhamd-o-lillah-il-lazi hadana lihaza. Wa ma kunna linahtadi lau la inna hadanallah," (Thanks Allah that He guided us to truth otherwise if it not be He, we could never get guidance.)

Syed Muhammad Amin-Ul-Haq

(May Allah forgive him, award deliverance).
Resident of Toru, District Mardan
Presently Sheikhupura.

REFERENCES

[1] Dr. Inayat-ullah-Salimi was the running spirit of the Anjuman. He was a poet doctor and humanist, and a devotee of the Pakistan movement. Anjuman was registered under Act 21 of 1860.It's object was to help poor, needy, orphans and to educate all and propagate Islam. It published speeches (like this) and books on Islam.

The author's contemporaries were, Dr. Abdul-Karim, Chaudry Muhammad Anwar Advocate, Chaudri Ali-Sher Dogar, Professor Khalid Alvi, Chaudry Muhammad Hussain Chatha, Sufi Muhammad Afzal, Awais Khan Advocate, Syed Inam-ul-Haq, chairman M.C. Chaudry Muhammad Rafi, Muhammad Yaseen Kamboh (Steel dealer), Chaudry Muhammad Saeed Chohan, Haji Muhammad Ali Kallah, Dr. Inayat-ullah-Salimi, (Poet) Maulana Abd-ur-Rehman, Qari Saeed-ur-Rehman, Molvi Ghulam-Haider, Advocate, Hafiz Ghulam-Rabbani, Haji Siraj-Din,Ch. Muhammad-Siddique (Ghazi Minara) Mohamad-Shafi Salar, Chaudry Atta Muhammad and a host others. Chaudry Atta Muhammad started "Jauhar College" for "Fazil-i-Farsi", urdu degrees for helping private students to take B.A. Examination. He propounded the "Anjuman Kamboh". He started celebrating the 12th of Rabi Ul Awal, the birthday of the Holy Prophet, each year by holding speech/ declamation contest among school, college, university students, in three sessions. This contest was followed by speeches by the learned scholars. He was fully supported by the dignitaries, Scholars, people of pen and paper and the well to do people, through out the city. Chaudry Atta Muhammad was a man of letter, had a good sense of wit, and was a follower of Maulana Ghulam Muhammad Tarannum, Amratsri, in his poetic dictum. Chaudri's sad demise has left a gap, which eats his lovers, a heat even today.)

[2] And before it thou (O, prophet) hast not been reading any book (Before the revelation of the Holy Qur'aan. That the Holy Prophet was never been instructed in the arts of reading and writing." (GRE. V1. p.220) "As to acquired learning, it is confessed he had none at all."(SPD. P. 73) "It is probable that he could neither read nor write. (Palmer.) "The Qur'aan, intro. P. Xlv11) "There is no evidence that he was able to read."(EBR.x111, p. 483) "It is certain that he had neither read the Bible nor any other books", (HHW. V111, p.11) for then followers of falsehood might have doubted. (E. The Divine origin thereof.) Thus testifies a modern Christian "If he was indeed the illiterate person the Muslims represent him to have been, then it will be hard to escape their inference that the Koran is, as they assert it to be, a standing miracle. (Rodwell, The Koran, Preface P. X111) Mubtal is one who says a thing in which is no truth or reality; one who embellishes speech with lies; one who says, or does, false, or vain things. (LL). (Maulana Abdul-Majid Daryabadi.)

Hazrat sheikh-ul-Hind in his annotation of the above verse says, 'The Holy Prophet spent his forty years of early life among these Makkans. All knew and knew very well that he never went to any institution or tutored by any teacher. He never read a book. Nor he ever had pen in his hands. If it had been so these pagans could find any stint of a doubt about it, that perhaps he had read

these things in the earlier books and noted them with himself, and now is bringing them out bits by bits. And that he was only using his own style. Though even that should have been wrong because no literate person or all the literate people of the world getting the help of other creatures can prepare such a peerless book. Anyhow the doubt creators could hinge on such like thing and try to make a hill out of the molehill. But now when it is hard and fast fact of life that he was illiterate, this slightest doubt has been cut down on the roots. There is no doubt that still there were some strong head people who used to say," these are stories of the old. (Sura-i-Furqan, Section-1) This proves that he was not a literate person and the revelation descended upon his heart and continued throughout his pure life. By the grace of Allah all the scholars and memorizers (Hafiz) of the Holy book will protect this pure inscription, in letters and meanings. No body on earth could memorize other celestial books. This book will remain intact because of its memorizing. The writing of it will add further strength to it.

[3] And assuredly We know that they (The Makkan pagans) say B. (Pointing to a certain Christian slave or a Christian monk) it is only a human being who teaches The Prophet to compose the Qur'aan. The Christians, at one time, naturally made much of the charge; yet now the verdict of their own scholars is as follows," There is not the least evidence in support of the accusation made against Muhammad (peace be upon him) by Christian writers, that the greater part of his revelations were due to the suggestions of a Christian monk. (Palmer, "The Qur'aan" Intro. P. xlviii). See also De Bunsen, Islam, Or True Christianity, P. 131) him, (Peace be upon him). The speech of him to whom they incline is foreign. D. or barbarous. The Arabs particularly felt proud of their language, and looked down upon foreign languages. Pride in their own language was not without reason. Arabic is still considered to be one of the purest languages in the world. The insular character of Arabia, has preserved the Arabic language from contamination by non-Semitic languages, and has thus saved it from the fate of other Semitic languages, such as Assyrian and Hebrew. Thanks to it's isolated position, Arabic is generally allowed to be near the original Semitic (Ursemitisch) than any other language of the Semitic group; and is consequently accepted as the starting-point for Semitic philology. (Inayat-ullah, op.cit, pp. 34-35). Also see p.XXIV n.386.)

The answer of the Qur'aan to the Arab pagans is in effect this: apart from all considerations of the excellence of its teachings which you in your ignorance are unable to appreciate and value, look at the incomparable perfection of its language and diction. Is it conceivable that a foreigner should even so much as approaching a style so chaste, so pure, and so inimitable?

While this is plain Arabic speech, (and so lucid) the language of the Qur'aan is universally acknowledged to be the most perfect form of Arabic speech. (Palmer, op. Cit., p.lxxvi) 'The classical language modeled by the Koran is followed closely everywhere. At the time of Muhammad (Peace be upon him) there was no work of the first order in Arabic prose. The Koran was therefore the earliest and has ever since remained the model prose work. Its language is rhythmical and rhetorical but not poetical. Its rhymed prose has set the standard, which almost every conservative Arabic writer of today consciously

strives to imitate.' (Hitti.op.cit, p.127) See p. XII, n.357. Consult also Lady Cobbold's Pilgrimage to Mecca, p.240) (Maulana Abdul-Majid Daryabadi.)

The Sheikh Ul Hind says, "If any body due to his mental, incapacity can not understand the miraculous learnings and other supernatural reasons of Qur'aan, Still every one understands the eloquence of it. It has been pronounced and challenged that all the creatures in the world including mankind are unable to compose an equal of this peerless inscription. When the Arabs themselves cannot produce such like book then other nations who are known as the dumb people in comparison with Arabs can never imagine producing it. An unknown sold slave cannot be expected to do it. Any one who could compose a book like Qur'aan could have been none else but he (Peace be upon him). But we know that there is present his other narrative, the Hadith, which in spite of all its eloquence can not be offered in competition with the smallest of Qur'aanic verse."

The Arabs were and still are very much proud of their poetic heritance, called the poetry of the period of "Jahiliaah" It is true That Arabic language will remain incomplete without that big linguistic treasure. They had hanged seven of their poet's works on the entrance of Ka'aba, as an emblem of pride and sign of its literary value. They called them the "Saba'a Muallaqa".

When the Holy Qur'aan, challenged the whole world to produce an equal of its only three verses, not to speak of the whole Qur'aan. The three verses of *Sura-l-inna Atteina kal kausar,* the chapter No.102, were hanged on the entrance of Ka'aba. The Arabs after a long meditation and discussion among themselves sheepishly removed those seven poetic works and added a sentence to this small chapter."Ma haaza kalam ul bashar." (This is not the quote of any mankind." (Translator.)

Arabic, is the first language that has been known to the mankind. Hazrat Adam(A.S), the first man and the first prophet, spoke it. It is the only phonic language in the world in which the grip of the grammar is very strong and there are not many exceptions to the laws of grammar. We see that English and other languages are very weak in this sense. In Arabic there are only two letters, "sheen" and "noon" to make out "shun", by using them together, while in English this sound can be produced by using," ssion", "sion", "cion", "tion", and by using "shun". They are full of exceptions and evasion from laws of grammar. If we read the Arabic of the Holy Qur'aan and compare it with the Arabic of the Arabian Peninsula of today, we shall feel that the language of the Holy Qur'aan still rules supreme. On the contrary if we read the language of the Holy Bible and compare it with the present day English we shall feel that Biblical language is obsolete and out-dated. Translator)

More over, the original language of the Holy Bible was Hebrew. It was Translated into Latin, then to Greece, then to English and many other languages of the world. If any scholar or a group of scholars sits together to re-translate it back into it's original version. The dream will never come true. No body on earth shall be able to reproduce the original text and its true language. In the case of the Holy Qur'aan, it is a simple and concrete fact, that it is still in the

same original language in which it was descended upon the Holy Prophet (Peace be upon him). So any fellow with common sense can know and appreciate the stand of the Holy Qur'aan, which is quite prevailing, supreme, inimitable and unchangeable. (Translator.)

[4] And We have not taught him (the prophet) poetry, nor does it become of him (Peace be upon him) B. The thing is much beneath him. This is said in answer to the pagan Arabia who held the Holy Prophet to be a poet. Now, a poet in their parlance did not mean a versifier. Poetry according to them, as according to most primitive people, was not a fine art, but a sort of magical utterance, inspired by powers from the Unseen; and the poet in their estimation was more allied to a soothsayer than to a literary composer. " The Arabian poet (Sdha'ir), as the name indicates, was originally one endowed with knowledge hidden from the common man, which knowledge he received from a demon, his special shaytan, (Satan). As a poet he was in league with the unseen powers and could by his curses bring evil upon the enemy. Satire (Hijao) was therefore a very early form of Arabic poetry. (Hitti, op. Cit. P.94.) His disavowal does not refer primarily to the poetic art, but rather to the person and character of the poets themselves. He, the divinely inspired Prophet, could have nothing to do with men who owed their inspiration to demons and gloried in the ideals of paganism, which he was striving to overthrow. (Nicholson, op. Cit. P. 159) See also P.x1x, n.368. This is but an Admonition. C. (From God summoning mankind to piety and devotion, and not allowing them to indulge in vain fancies and superstitions) and luminous Recital, in order that it may warn him who is alive. D. Who possesses a living conscience and that the sentence. E. Who do not choose to profit by the clear Divine admonition? may be justified on the infidels. (Who do not choose to profit by the clear Divine admonition)? (Maulana Abdul-Majid Daryabadi)

Hazrat Sheikh-ul-Hind says, "Whatever that has been narrated above, is a hard fact and not the poetic dangling. We have given the Qur'aan to our this prophet, which is full of advise and enlightened teachings. It is not a poet's book, filled with imagery and verbosity. He has been kept away from poetry, So much so that in this age when the maid-servants also are composing poetry, he has not composed a single couplet throughout his life."

Hafiz Muhammad Idrees of Toru, in his "Kashhaaf Ul Qur'aan," writes, "When The pagans listened the doubtless, crystal clear themes of the Holy Qur'aan, they would cry out that the Prophet (peace be upon him) is not but a poet. He (peace be upon him) is collecting the people around him on the magical force of his poetry. The Almighty Allah says that this prophet has got nothing to do with the poetry, because poetry is gossip and lie. While whatever that he (Peace be upon him) offers is concrete, true and weighed. It is hard truth and is a mark on the stone. The poetry turns a white into black and a black into white. The teachings of the Holy Qur'aan will distinguish between pure milk and water-mix. It differentiates between the white and the black. It puts every thing in its right place. Therefore calling the Prophet (Peace be upon him), a poet is like the one who calls a mathematician a magician." The learned Hafiz Sahib gives a bit more explanation of poetry, sorcery, when he comments on the Verse 75 Ibid. He says, "O You The Prophet, you do not feel desperate when

these people call you magician, poet, or liar because facts can not be concealed. Allah knows it all. A Prophet cannot become a poet on their so saying. He will punish them their due for such like of their sayings. Poetry is a rhythmic piece of work with its pros and cons. Poetry is controlled and infused by passions. It has got nothing to do with reason or logic. Poetry is bag full of praise when it praises and of lies when it produces pasquinade. Some times it eulogizes and pours pride and some times it spreads hatred. When a poet is angry with some one, he will degrade him, disgrace him, in all possible ways and propagate against him. But when the very same person then appeases him, then he will forget all of his loose words against him and he will emulate him with the Sun and the Moon. This is why there is an Arabic Niche that has been told by the scholars that sweet piece of poetry can be told in big lies only.

On the contrary the Holy Qur'aan is a collection of moralities and good behaviours. It is replete with reason and logic. It is full of teachings for human betterment in this and the world hereafter. Then how could it be poetry or a statement like the poetry?

Here, Allah says that the Prophet (Peace be upon him) has not been taught composing poetry, meaning thereby that the Holy Qur'aan is not poetry. Because Allah has taught him the Holy Qur'aan and when the prophet is not poet then the Holy Qur'aan is not poetry.

The Holy Qur'aan is very clear, so that you recite it to those who have sense and infliction is proved upon those who refuse to admit.)

[5] Harb is the Arabic version for war. This war took its name "Fujjar" for two things, one that it was fought in the limits of the "Haram" and the second that it was fought within the banned period, in Muharram. Martin linger (Abu Bakr siraj-ud-Din) says, " In those years Quraish were not involved in any fighting except for a spasmodic and intermittent conflict which came to be known as the sacrilegious war because it had started in one of the sacred months. A profligate of kinanah had treacherously murdered a man of Ami, one of the Hawazin tribes of Najd, and had taken refuge in the impregnable fortress township of Khyber. The sequence of events followed the usual desert pattern; honour demanded revenge, so the tribe of the murdered man attacked Kinanah, the tribe of the murderer, and Quraish were involved, somewhat ingloriously, as allies of Kinanah. The conflict dragged on for three or four years in which there were only five days of actual fighting. The head of the clan of Hashim was at that time zubyr, full brother, like Abu Taalib, of Muhammad's father."

[6] The marital address started with the name of Allah and Abu Talib said that there was no equal of Muhammad in the whole of world and that he augured well for him. This shows that Arabs believed in God and were the followers of Din-i-Ibrahim. (Wali-ud-Din, Hadi Aala)

[7] Martin Linger (Abu Bakr siraj Ud din) calls it "The pact of Chivalry". This is called the pact of Al-Fuzool because the names of the majority of the members were "Fazal". He says "a merchant from the Yemen port of Zabid had sold

some valuable goods to a notable of the clan of Sahm. Having taken possession of these, the Sahmite refused to pay the promised price. The wronged merchant, as his wronger well knew, was a stranger to Mecca and had no confederate or patron in the entire city to which he might go for help. But he was not to be overawed by the other man's insolent self-assurance; and, taking his stand on the slope of Abu Qubys, he appealed to Quraish as a whole, with loud and vehement eloquence, to see that justice was done. An immediate response came from most of those clans, which had no traditional alliance with Sahm. Quraish were bent above all on being united, regardless of clan; but within that union there was still an acute consciousness of the rift that had divided them, over the legacy of Quraish, into two groups, the Scented ones and the Confederates, and Sahm were of the Confederates. One of the leaders of the other group, and one of the wealthiest men in Mecca at this time, was the chief of Taym, Abd-ullah-Bin-Jadaan, and he now offered his large house as a meeting place for all lovers of justice."

[8] Ummul-Momineen Hazrat Hafsa, also got education in this way. (Translator)

[9] The Pentateuch. The present Bible has two parts, the Old Testament and the New Testament. The Old Testament comprises of "Torat" and "Zaboor". The five books of "Torat" are called Pentateuch or the first book of Mosses the second book of Moses, the third book of Moses, the fourth book Moses and the fifth book of Moses. The New Testament contains "Injil" the Christians call it Gospel. (Translator)

[10] Now, when you meet (in fight, o Muslims!) So that they are entirely subdued and thoroughly crushed, and their power for mischief completely curbed, then make fast the bonds on them. Make them prisoners of war, then According to the discretion of your leader and exigencies of the situation. Thereafter (After you have taken them prisoners) let them freely or by ransom (liberate them out of kindness or in return for ransom.), until (this injunction holds good until) the war lays off its burden, and terminates. (Maulana Abdul Majid Daryabadi)

[11] And as to what He restored to His messenger, you rushed neither horse nor camel upon it, but Allah gives mastery to His messenger over whomsoever He will. And Allah is potent over everything. Whatsoever Allah may restore to His messenger from the people of the cities is due unto Allah and the messenger and his kinsmen and the orphans and the indigent and the wayfarer, so that it may not be confined to the rich among you. Take whatsoever the messenger gives to you, and refrain from whatsoever he forbids you. And fear Allah; verily Allah is stern in chastising. (Maulana Abdul Majid Daryabadi)

[12] Maulana Syed Shabbir Ahmad Uthmani, in the annotation of the Holy Qur'aan, in respect of this verse, has said. " When the strong arguments of the veridicality of Islam and oneness of Allah are there, which has left no excuse for the non-believers then what is the necessity of any coercion. The Islamic law does not permit that a non-believer should be forced to embrace Islam. It is even against sanity."

Diamond Bar, California
USA 2013

Peshawar Art Press
Ph: 091-2322402